

A S H O R T
DISCOURSE

(Recommended to all Our *English DIVINES*)

Concerning the

Death of the *Witneſſes* in general,

A N D

The Two *Witneſſes* in particular;

Plainly Shewing,

First, *The Chief and True Reason of their Death.*

Secondly, *The Manner How they are to be Slain.*

Thirdly, *The Place Where.*

Fourthly, *The Time When.*

Fifthly, *By Whom they are to be Slain.*

Sixthly, *The True Reason Why they are Overcome, and why in particular by a War.*

Seventhly, *Who they are, and that they have already been Slain.*

The CONCERNATION.

I. **F**IRST, The chief Reason of their Death is not their Adversary's *Malice*, as hath been generally supposed; no, *This is only the Secondary and Instrumental Cause thereof; the True and Chief Reason of their Death, is, the Necessity thereof; for, having Finished their Testimony, they Ought to die: New Evidence is*

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to be given, therefore *They* are to be thrust out of Court. *Come Up Hither*, saith the Text; this *Great Voice* was not made or directed to them, (for *They* and *Their Testimony* were slain;) But to the *New-Risen Witnesses*, investing *Them* with Power, and authorizing *Them* to give in *Their Evidence*, and to commence a *New Dispensation*. Was the Death of *Christ* (for I must all along make a Comparison therewith) *Necessary* to put a Period to the *Jewish Dispensation* and *Ceremonies*, *then* *Their Death* was necessary to put an End to the *Christian*, I mean the *First Christian Dispensation*? No Dispensation can be *finished* without Death, and without a *Death* there can be no *Resurrection*, and without the *intire Dissolution* of the *Old*, there can be no *New Dispensation*. So 'tis self-evident, That the Death of the *Witnesses* is *Necessary*; for would the *Old Dispensation* have served God's Purposes, and the *World's Necessities*, 'tis certain, they had not been slain. 'Twas impossible it should be otherwise. *Father*, saith *Christ*, *if possible, let this Cup pass from me*. But since it did not pass, what doth his Death imply, but that 'twas *impossible* it should be otherwise? And since the *Head* could not (according to God's Appointment) escape Death on account of *Finishing* the *Old*, and *Commencing* a *New Dispensation*; 'tis much more impossible for the *Body* or *Members* to avoid *Drinking* of the *same Cup*, when they are in the *same Circumstances* and *Pre-dicament*.

II. *Secondly*, As to the Manner *How* they are slain. To this I answer; That *Sickness*, *Persecution*, or any other *Abuse* or *Alteration* in the *same Subject*, *Body*, or *Constitution*, is not *This special Death* they are to undergo. My Reasons are, *First*, If *This sort* of Death might have served the *Turn*, *Then* *Christ* had had no Occasion to have *prayed*, *Father, if possible, &c.* For it had been *possible* and *feasible* enough, to have *Effectued* the *Great Design*, without his *Drinking* the *Bitter Cup*: For, a *Scourging*, a *Whipping*, or any other *Abuse* to his *Sacred Person*, would have served the *Turn*. *Secondly*, Would *This sort* of Death have served the *Design of God*, *then* they might have died and rose *often*, because they might be *persecuted* and *abused often*. But 'tis self-evident, That *This Death* ought to be *Circumstanced so*, and be of such a *Nature*, that they may die but *once*, because *Christ* died but *once*, and, indeed, no *Man* can die *twice*. *Thirdly*, Would *This sort* of Death have done the *Business*, *then* they would have risen *Bare grain*, with their *Old Bodies*; and this contradicts the *true Analogy* of a *Resurrection*. There ought to be nothing *Old* in the *Resurrection*, but *all Things New*. And *Christ* himself in relation to this *Great*

Great Scene, faith, *Behold, I make all Things New.* Sickness or Weakness is not Death, Restitution is not Resurrection. The Powers and Constitution of the Old Church and State ought *not* to be impaired or weakened, but *totally dissolved*, to make it Death, and *not* restored or repaired, but *absolutely Rebuilt*, to make a Resurrection, otherwise the true Analogy of Death and Resurrection will not be answer'd: And when I say the Church and State are thus absolutely to be *dissolved*, I think, I need not say, that both Head and Member ought so to be, for I comprehend both under the Denomination of *Witnesses*.

III. *Thirdly*, As to the Place *where*. It ought not to be in an Inland Country: And therefore not in *Rome, Piedmont, Germany, Bohemia, Hungaria, France, &c.* as *some* have thought. I freely own, that some Members or Parts of the Body of the True Church, and in a common Sense, the *Witnesses of Jesus*, in all these Countries have been abused, persecuted and slain; but *These* were not final, but intermediate Deaths; and as the Church can have no *Abortive Birth*, so no *immature Death*. But, *Secondly*, As such Abuses and Persecutions have no Title to the Denomination of *This Special Death*; so the Places are very improper for it: Because, it must be acknowledged, that Inland Countries are unfit to begin a Dispensation in; and nothing is more certain than that the *Witnesses* are slain on purpose, that a New Dispensation may commence. Further, The Head was slain in the *East*, the Body ought therefore to be slain in the *West*: But this will be more confirmed, if we consider; The Holy Writings make mention of Two Harvests, the First in the *East*, and by consequence, the Latter in the *West*; for the usual Custom of Reapers confirms it, who usually begin at the End of a Field; The World is this Field. The First Harvest was the Jewish Ceremony, and Pagan Idolatry, they were to be Reaped down; so the Reapers of those Times, *viz.* the Old *Witnesses* began *Their Work* in the *East*, and *Now* the Christian Superstition and Papal Idolatry is to be reaped down; so 'tis convenient the Reapers, that is, the New-risen *Witnesses* begin their Harvest in the *West*. Nature will direct us in this Affair. The Sun and the Gospel are Fellow-Travellers: They Finish their Journey in the *West*, and then set out again for the *East*. But *Lastly*, The *Witnesses*, and their Two chief Representatives are to be slain in their *own chief Country*, and *own chief City*: Because Christ was slain in *Judea at Jerusalem*, otherwise there will not be a due Conformity betwixt the Body and the Head. And as for the Place being called *Sodom* and *Egypt*, it imports Little, because 'tis *Spiritually* called so; for *Judea*, by the Prophets, has often been *Spiritually* called *Sodom*, and

so very well may the Witnesses Country with a *Salvo* to their Holy Function.

IV. *Fourthly*, As to the Time *When*. To this I answer, 'Tis *When* they have come to their Journey's End, *When* they have *Finished* their Course and Testimony : *When* they have *Acted* that Part, and *Publish-*
ed those Truths Heaven has appointed them to *Publish*; *When* the *Adi-*
mor or Guardian State of 1260 Years are *Ended*; *When* the Church is
come to her adult State, *When* she is grown a Woman, or come *Ad*
Mensuram Situm Christi adulti: This is called the *Fulness of Time*:
And *Then* it is they are slain, *Then* it is that a *Solemn Period* is put to
the Old Dispensation. *Then* it is a Great Voice is heard *out* of the
Temple of Heaven from the *Throne*, saying, *GEGONE*, it is *done*, or
Finished; But what? *Their Testimony*, or the Old Dispensation. There
are *Two Great Voices* in Scripture, particularly to be taken Notice of;
The *First* is, *Consummatum est*, made by Christ *Viva Voce* on the Cross :
The *Other* is this *Gegone* from the *Throne*, (*Rex patitur.*) As the *First*
was *utter'd* at the Death of the Head, and finished the Jewish Disp-
pensation, so the *Later* of course must be made at the Death of the
Body (or the Witnesses) and *finish* the Christian Dispensation, I mean
the First Dispensation: For we are to come from *Strength* to *Strength*
until we come to God in *Sion*. As to the Calculation of Numbers and
Figures, 'tis a Barren Study, and may misguide us, but Reason and Sub-
stance never can. Yet in relation to this, the Year of the Witnesses
Death being fixed (as hereafter) will easily fix all the Rest.

V. *Fifthly*, By *Whom* they are Slain. They are not slain by a Foreign
Enemy or Nation, they are not slain, (I speak of this last Special and
Particular Death) by the Pagan or Papal Power, as some have unadvi-
sedly affirmed: For, though these may rejoice at their Death, and in
other Cases be Criminal enough; yet to give them their due, they
have no hand in this *Last Tragedy*. It needs no Proof that the Pagan
and Papal Powers are represented by the Beasts that rise out of the Sea
and Earth; but 'tis plain, that neither of these Beasts are concerned;
For the Text is express to the Contrary, *That the Beast which rises
out of the Bottomless Pit, (viz. Wickedness in general, or Satan) shall
make WAR with Them, OVERCOME Them, and SLAY Them*. Now
since these Three Beasts have Three distinct Characters, sure none will
confound them, and make them all one and the same. Not to mince
any further the Matter, the Truth is, We, their *Friends* and Country-
men, have slain them. The Reason is, Christ was slain by his Own
Country-

Countrymen and Friends. He had his Wounds from the Hands of his Friends, and from those of his Own House. Thus with Zeal, whilst the *Jews* wait for, and Expect their *SAVIOUR*, and the Christians their *Two Witnesses*; The *First*, when *He* came flew the *First*, and the *Latter*, when *They* came flew the *Latter*. The *Homines ex Tribubus, & Populis & Linguis & Gentibus*, are their Friends, *Cognati in Religione*. Men of the same Reformed Religion, and of the same Nation. But the *Jucula Terra* are their Enemies and Foreigners, who rejoice at their Death, being of a Differing Persuasion, and whom these Witnesses tormented. In short, the *First* are Protestants, the *Latter* Papists, and had not their Friends slain them, there had been no due Conformity betwixt the Circumstances of the Death of the Head, and the Body.

VI. Sixthly, The *True Reasons Why* they are *Overcome*, and *Why* in Particular by a *War*, are as follows: But, *First* I must acquaint the World of a particular Thing they have taken little Notice of, which yet gives extraordinary Light to this great Mystery, and that is this, That *This War* is, and must of Necessity be an *Intifine War*: For, How can it be otherwife? Since their Friends and Countrymen, Men of the same Religion and Nation must slay them. This has been sufficiently proved above, and cannot be denied. I hope therefore they will not say, that is a Foreign War made in the same Nation, by Citizen and Countrymen amongst themselves, and it can be no other; for the *Jucula Terra*, who are Foreigners, are only Spectators, not Actors in the Affair. But there is another *Great Reason*, little inferior to this, which fully clenches the Matter, and makes it impossible it should be other than a Civil War, and that is this, *The Witnesses* (in Conformity to the Head) *are to rise again after they are slain*. Now, had it been a Foreign Enemy, or Men of another Religion that had slain them, they had *never risen again*, but Church and State had both fallen into the bottomles Pit, and been utterly destroyed. These Things are very plain. But to return to the Reasons, *Why*, &c. considering War therefore neither as Civil or Foreign, but indefinitely, and abstractedly; I say not only a *War*, but *Victory* thereby, are Circumstances little les necessary than their Death it self: For since the Old Constitution both of Church and State were wholly to be dissolved, nothing les than a *War* could do *This*, and done it ought to be, otherwise the Old Dispensation could have no true and proper Period; some Alteration or a Weakening of it would not answer, nothing but Death could serve the Turn, that is, a Total Dissolution. A Seizure by Conspiracy would not serve, nor could

a few Tumultuous Hands pull down the Building, nothing but a general Assault on all sides could effectually do it; and this did it indeed, and levell'd all with the Ground. But to come closer; The Constable and Watch with Clubs and Staves may seize and overpower a single Person unarmed: But to pluck a King and High Priest from their Throne, who are invested with Power and Force, nothing less than a *Greater Force* could do this, that is, a *War*. And as to a full Victory or Conquest it was no less necessary in respect of a due Proces and Arraignment. Stabbing or Assassination might indeed procure Death, but then *This sort* of Death would have wanted the due and necessary Solemity; but Christ was not Stabbed or Assassinated (I speak now in Relation to the Two Witnesses) but publickly Arraigned and Condemned; and the Copy ought to agree with the Original: So a compleat Victory over them was necessary, that the due Solemnity of Proces and Arraignment might take Place. In short, the Progression of the Climax is exceeding Regular, the *War* and *Victory* being *highly* necessary to procure *that* Death, the *most* necessary of them all.

VII. *Seventhly, Who* they are. They are the True Church of Christ under the Denomination of Witnesses; and when I say the Old Witnesses, the New Witnesses, or the Witnesses, I refer to the Bulk or Body of the Building, and when I say the *Two Witnesses*, I refer to the Two chief Corner Stones; the whole Body is of a Witnessing Nature, and every single Stone is a Witness: But the Two chief corner Stones, by way of Excellency, are called, the *Two Witnesses*. These represent the whole Body as a King and an High Priest, the whole Nation; and as *They* represent the Power of the Whole, so at the appointed Time *They* are chose out to *finish* the Power of the Whole. The Comparison of a Building is made by the Holy Spirit. And after 'tis said, The Gentiles shall tread under Foot the Holy City; 'Tis presently added (as Beza renders it;) *Dabo Illam*; (that is, *Sanctam Urbem*) *Duobus Illis Testibus meis*; that is, I will give the Care or Charge of my True Church to those my *Two Witnesses*, and, as if it had been asked who these Two Witnesses were, the Answer is, *Hi sunt Due Illa Olea*, meaning *Zerubbabel* and *Joshua*. Now none can make any Thing of these Two but a King and a High Priest. And though *the Temple was measured, and THOSE* (viz. the People) *who worshipped therein*: Yet I find the Text points no more but *once* to the Multitude, and indeed 'twas needless, because they had no Power: They are under Care and Protection, but cannot represent *that* they *have* not. And *those Persons*

sons therefore are much mistaken, who suppose a few common Individuals slain in any Country, may answer the Death of the *Two Witnesses*. They make no Distinction betwixt the Body and Head: 'Tis certain, the common Mass, as *living* they have no Power, so their *Death* can represent the *finishing* of none; I mean their Death singly and apart; yet in Conjunction with their Head the *TWO*, I own their Death adds to the Efficacy and Solemnity, and that they ought to fall at the General Harvest by the Angel's Sickle: Yet to compleat such a solemn Period, and to make it Full and Authentick, nothing less than the Solemn Death of a *King* and an *High Priest* will do the Busines. For *these* being the Heads or chief Proprietors of *Power*, are the most fit and proper Persons to undergo the Passive Solemnity of its Abrogation. NOW, *such* a Thing has happened amongst *us*, *viz.* a King and an *High Priest* have been slain, after an unparalleld and uncommon Manner, or rather after a most proper Manner, they were slain in the Face of the Sun with the highest Solemnity, that all the World might take notice, that the Grand Period of the Old Dispensation was *finished*. And not only in this Point, but in all other Circumstances, as to *Time*, and *Place*, *Process*, and *Arraignment*, their Death exactly agrees with the Text, and Counterpart. *IN THE WESTERN PART OF THE WORLD, THESE TWO WITNESSES, REPRESENTATIVES OF THE TRUE CHURCH, OR WHOLE PROTESTANT BODY, IN THEIR OWN COUNTRY, BY THEIR OWN FRIENDS, AT THEIR OWN CHIEF CITY, WERE OVERCOME, BY A WAR and SLAIN.* God is True, and all the World are *Lyars*. He hath told us, *In the End it shall speak and not Lye*: Now here the Vision speaks, and who can contradict it? This Truth deserves to be writ in Capitals of Gold, since it asserts the Veracity of God, which foolish and vain Man has so long called in Question. I own there are several Persuasions, but no Matter by what Names we are called. There are only Two Churches, a True and False One, and I find the Holy Spirit takes notice of no more: Yet 'tis observable, the *First* is express by *Four* differing Denominations, *viz.* *Tribus, Populi, Lingua, & Gentes*; and the *Latter* but by *One*, *viz. Incolum Terra*. Now possibly amongst other Meanings, the Difference in Opinion may be one that causeth this Distinction: But leaving this Enquiry to the more Curious, let the *Four* be *who*, and *what* they will, 'tis certain, *these Two slain Witnesses* were the Head of them all, and appointed by Heaven to *finish* their *Old State* and *Administration*. The Church is in Two differing States, *First* under the *Minor* or *Guardian State*, then under the *Adult State*. And

these Two slain Witnesses finish the Minor, or Guardian State, being the Two Last chief Proprietors of Power therein. And this gives great Light to those Congratulations of the Church on Christ's Arrival to his *Manhood* in the Church, and by Consequence on his Accession to the Throne. *We Thank Thee, say they, Lord God Almighty, who art and waſt, and art to come; Because thou haſt taken to THY SELF* (twas in the Hands of Guardians before) *Thy Great Power, &c.* This implies a *leſſer* Power in the former State. The *Millennium* is nothing but the *Manhood* of Christ in his Church, and when He comes to his *Manhood*, He is invested of course with his *Great Power*. But I would not be mistaken, I prefer the Master before the Servants, and am far from making a Comparison betwixt the Death of the Two Witnesses and that of Christ's, as to the Merit of it; yet I must be forced to acknowledge (and the Holy Scripture will bear me out) that *Their* Death is the true Counterpart of *His*, and ought to be attended with much the like Circumstances, *viz.* a Resurrection (not Literal) Ascension, and New Dispensation. As to the Two First, the Text plainly mentions them, and the Last to me is as plain: For, when *John* had eaten up the Book of the Old Dispensation, he was told, That he must *PROPHESIE AGAIN, before People, and Nations, and Tongues, and many Kings.* The Words *Finishing* Prophecy, and *Prophesying again*, illustrate one the other; nor can we think they will prophelie *again* what they have *finished*, but turn over a *New Leaf*, and begin a *New Chapter*. And now,

Notwithstanding any former Opinion (which I shall not be ashamed to disown) at present, the Truth shines so full in my Face, that I cannot otherwise think, and do hope so will others, That the Death of the afore-mentioned Persons, was the *True Death* of the *Two Last Witnesses*, which were to die to *finish* the Old Dispensation. Those who have Objections, let them publish them. All Christians must own, That *such* a Thing, if *not* done, some Time or other, in some Place or other, *must* be done; and since it *must* be done, let them produce better Reasons if they can, that *This* is not the Fact, or that it is *yet* to be done, and I shall willingly acquiesce therein. But I am satisfied, *they cannot*. It therefore being taken for granted, that the *Two Witnesses* are *slain*, and *Old Dispensation finished*; the next necessary Inference will be, that we are on the *Premises* of the *Millennium*, and that *deathly* *curſes* *that* the Downfall of *Rome* is just at the Door. For *This* black Tragedy, as it withdraws the *Old Scenes*, so it presents the *World* with *New* *confumulations*, and opens a wide Door for Light and Truth. But to conclude, I
shall
do *He* *attained* *to* *the* *Resurrection*, *that* *i*, *to* *the* *qualities* *of* *those* *in* *the* *New*
resuſtation. *He* *was* *a* *great* *proficient* *in* *the* *lower* *Forme*, *and* *had* *He* *been* *the*
as *possibly* *He* *was*, *yet* *the* *lowest* *Scholar* *in* *the* *upper* *Forme*, *is* *greater* *than*
highest *in* *the* *lower* *Forme*, *and* *so* *Christ* *told* *the* *Apſe*, *That* *though* *John* *was*
least *of* *all* *The* *Prophets*, *yet* *the* *last* *in* *The* *Kingdom* *of* *Heaven* *was*
on *the*

shall endeavour to bring the Thing yet closer, and make it yet a little more plain, by Summing up the Whole.

C O N C L U S I O N.

There are a True and a False Church, or Two Syncronizing Powers enter the Stage of the World, these Two Powers are represented by an inward and outward Court, the Latter persecutes the Former all the Time they are on the Stage; the Former are called Witnesses, having this Name from the Nature of their Office, which is of a Twofold Nature; for they have a Charge to give in, *Testationem, & Protestationem*, to Publish, and give their Evidence to Divine Truths, and Matters of Fact, and to make Protestation against all Iniquity and Idolatry, and especially against the Persecution of their Adversaries. The Date of their Adversaries Power and theirs is equal, but during the greatest part of their appointed Time, being persecuted and trodden under Foot, little Strength or Power (though virtually in them) appears, but near the Expiration thereof it exerts it self, not only in order to pull down and oppose their Adversaries, but in order to be abrogated it self. That which is *under Foot*, and stands not *up*, cannot be thrown down; therefore at last it *stands up* in order to be thrown down, but withal, in order to *rise again*, and not to be thrown in the Fire like their Enemies. The Cedar and the Vine are lopp'd, that the Branches may yield more Fruit, and flourish more abundantly. But to return, These Two Syncronizing Powers as at once they make their Entrance, so at once they make their *Exit*, yet their respective Scenes are not presently removed, there is the same Distance of Time in Proportion, as betwixt the *Harvest* and the *Vintage*. The Harvest (as usual) begins first, and the inner Court is pull'd down, that is, the Angel puts in his Sickle (according to Command) and reaps the True Church, raises a War, cuts down her Two chief Representatives, burns her chief City, and inflicts many other heavy Calamities upon her. Thus ends the *Harvest*, and nothing else is said, only *Demessa est Terra*, The Earth was reaped. Afterwards (in course) the *Vintage* comes, and the outward Court is pull'd down, and when the Angel had cut down the Grapes, the Text saith, *Misit in Magnum Illum Lacum Excandescentia Dei, He put them into that great Wine-Press of the Wrath of God*. The Truth is, after God hath accounted with the True Church, he reckons with the False One, viz. with the Whore and her Worshippers, and both

both *she* and *her* City are burnt with Fire. But betwixt the City of the *True* Church, and that of the *False* One, there is this Difference, the First is only burnt with the Fire of *Furgation*, the Latter by the Fire of *Indignation*. And as to the *First*, that Text is fulfilled, which saith, *Although I fall, yet I shall rise*; for *she* hath risen again, and shines very gloriously: But when the Latter falls (and her Grapes are just ripe) *she* shall never rise again; But the Wrath of God abideth on her for ever. *Amen.* So be it. And now I have demonstrated the Thing so plainly, I am very well satisfied, that though some *may*, yet others will not believe: So *That* will be fulfilled which was said of Old; *Behold, I work a Work in your Days, which ye shall in no wise believe, although a Man declare it unto you*, that is, demonstrate it. But I cannot conclude without a small Reflection or two more, both on our Enemies, and our selves, *viz.* When our City Flamed about our Ears, and other publick Calamities befel us, our Enemies, the *Jucole Terra*, rejoiced much to see us in such deplorable Circumstances, under the Evil of our own Predictions; seeing us so low, they thought we should never rise again to torment them with Truth; therefore they sent Gifts and were glad: And we instead of looking up to Heaven, and being humble, charged our Enemies with our Miseries, and proceeded so far as to *Record* the same not in Brats, but in Letters of Stone, which indeed ought to be erased; for it was God that burnt our City, and not *They*; but like true Men in Misery, we were angry with every Body, yes, with God to, and ready to flie in his Face, and charge him with Injustice, and a Forgetfulness of his Promises. Thus we laid the Guilt every-where, but where it should be, on our selves. Ignorant Wretches! We neither understood the Methods of God or Nature. 'Tis God's usual Method to punish his own Child first, Judgment always begins with the House of God. And as to Nature, we would have had Corn, and not Reaped, we would have had new Corn, and not Sowed; nay, we would have had Branches the first Day the Tree was lopp'd, and new Corn the first Day the Seed was sown: So ignorant, and impatient we were. Well! our Harvest has been got in, we have suffer'd nothing but our Lot, and much less than we deserved. Let us humbly thank God for our Chastisement and Visitation. And let us have but a very little Patience, and we shall see and understand his righteous Judgments. We shall see the Difference he makes betwixt Children and Enemies, and that we were not in *Rome's* Stead, but in our own necessary refining Fire, we shall see our Adversaries Mirth be turned into Mourning; and that the *Jucole Terra*, & *Reges Terra*, shall weep and

and mourn, and stand afar off, and say, *Alas, alas, for that great City Babylon, that strong City, in one Hour thy Judgments are come.* Amen. Be it so. And NOW, though the preceding Discourse under Seven rational Heads, should be Sealed up to others like the Seven Thunders, yet to me they have spoke very loudly, and I would speak God's Praise in Words as loud, if I could, and therefore shall call a great Multitude to assist me, I mean The Church, and in *Her* Words say ; *Worthy art thou, O Blessed Jesus, to take the Book and open the Seals, because thou wast slain, and hast redeemed us to God by thy Blood, out of every Tribe and Tongue, and People and Nation, and made us Kings and Priests unto God, and we shall reign on Earth.* *Worthy is the Lamb to receive, Power, and Wisdom, and Riches, and Strength, and Honour, and Blessing, for ever more.* Great and Marvellous are thy Works, Lord God Almighty, Just and True are thy Ways. Thou King of Saints, who shall not fear thee, O Lord, and glorifie thy Name? For thou only art Holy; All Nations shall come and worship before thee, for thy Judgments are made manifest.

F I N I S.

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